MISHNAH. ONE SHOULD NOT STAND UP TO SAY TEFILLAH SAVE IN A REVERENT FRAME OF MIND.[13] THE PIOUS MEN OF OLD[14] USED TO WAIT AN HOUR BEFORE PRAYING IN ORDER THAT THEY MIGHT CONCENTRATE THEIR THOUGHTS UPON THEIR FATHER IN HEAVEN. EVEN IF A KING GREETS HIM [WHILE PRAYING] HE SHOULD NOT ANSWER HIM: EVEN IF A SNAKE IS WOUND ROUND HIS HEEL HE SHOULD NOT BREAK OFF.

GEMARA. What is the [Scriptural] source of this rule? — R. Eleazar said: Scripture says, And she was in bitterness of soul.[15] But how can you learn from this? Perhaps Hannah was different because she was exceptionally bitter at heart! Rather, said R. Jose son of R. Hanina: We learn it from here: But as for me, in the abundance of Thy lovingkindness will I come into Thy house, I will bow down toward Thy holy temple in the fear of Thee.[16] But how can we learn from this? perhaps David was different, because he was exceptionally self-tormenting in prayer! Rather, said R. Joshua b. Levi, it is from here: Worship the Lord in the beauty of holiness.[17] Read not hadrath [beauty] but herdath [trembling]. But how can you learn from here? perhaps I can after all say that the word 'hadrath' is to be taken literally, after the manner of Rab Judah, who used to dress himself up before he prayed! Rather, said R. Nahman b. Isaac: We learn it from here: Serve the Lord with fear and rejoice with trembling.[18] What is meant by 'rejoice with trembling'? — R. Adda b. Mattena said in the name of Rab: In the place where there is rejoicing there should also be trembling. Abaye was sitting before Rabbah, who observed that he seemed very merry. He said: It is written, And rejoice with trembling? — He replied: I am putting on tefillin.[19] R. Jeremiah was sitting before R. Zera who saw that he seemed very merry. He said to him: It is written, In all sorrow there is profit?[20] — He replied: I am wearing tefillin. Mar the son of Rabina made a marriage feast for his son. He saw that the Rabbis were growing very merry

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(1) Heb. kara, a professional reciter of the Hebrew Scriptures.

(2) I.e., apparently, first the morning prayer and then the musaf.

(3) Viz., R. Johanan, who was not likely to have made a mistake.

(4) I.e., they said even the musaf there, privately.

(5) Rab (Rashi); Hyman (Toledoth, p. 785): Rabbi.

(6) And omitted the appropriate reference to it in the first prayer.

(7) Because then he hears the Reader repeat it, and as R. Hiyya b. Abba was praying privately he rightly repeated the Tefillah.

(8) On any occasion when two are to be said.

(9) The difference between them is little more than verbal.

(10) Deut. III, 23.

(11) Ex. XXXII, 11.

(12) When the preceding month is thirty days, two new moon days are observed, viz., the concluding day of the old month and the next day which is the first of the next; in this case if he omitted the reference on one evening, he can rectify the error on the next.

(13) Lit., 'with heaviness of head'. Cf. Latin gravitas.

(14) Perhaps identical with the wathikin. V. supra p. 49 n. 4.

(15) I Sam. I, 10.

(16) Ps. V, 8.

(17) Ibid. XXIX, 2.

(18) Ibid. II, 11.

(19) And this is a guarantee that I am not going too far.

(20) Prov. XIV, 23. E.V. 'In all labour'.